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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

MONTREAL, WEDNESDAY, APRIL 27, 1887.

\$1.50  
PER YEAR.

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## ECCLESIASTICAL NOTES.

THE Right Reverend Alfred Lee, presiding Bishop of the Church, died at Wilmington, Del., on Tuesday afternoon, 12th inst., in the eightieth year of his age.

MUNIFICENT BEQUESTS.—The late Miss Catherine L. Wolfe, of New York, bequeathed \$350,000 to the Rector, Wardens and Vestrymen of Grace Church, New York, in their corporate capacity, to be had and held by them and their successors upon trust to keep the same safely invested and receive the income thereof and apply the same to the maintenance, improvement and decoration of Grace Church, "Grace Church Chantry," and Grace House, and to promote, continue and perpetuate the observance of religious worship and instruction according to the rites in their purity of the Protestant Episcopal Church in America, at or in said buildings or any that may be erected there and in place thereof, expressing her expectation that Grace Church will ultimately, and perhaps very soon, become a FREE Church.

She also bequeathed her superb art collection to the Metropolitan Museum of Art, N.Y., together with a sum of \$200,000 in order to provide for the preservation and proper exhibition of the same. The collection is said to be unrivalled in the United States, and its value is estimated at from \$350,000 to \$500,000. There are nearly two hundred pictures, the majority being of the very highest rank in art, and a large proportion genuine masterpieces.

ONE OF THE REVISERS GONE.—The Ven. Benjamin Harrison, Canon of Canterbury and Archdeacon of Maidstone, died on the 25th March at his London residence in Bedford Square at the age of seventy-nine years. He was educated at Christ Church College, Oxford, and was ordained Deacon in 1832 by the Bishop of Oxford, and admitted to Priest's orders in the following year. He was Select Preacher at Oxford in 1835-36. In 1838 he became Chaplain to Archbishop Howley, a position which he retained for some years. In 1845 he was appointed Archdeacon of Maidstone, with a Canonry of Canterbury, of the nominal value of 1000*l.* a year, but really worth far less, owing to the agricultural depression, and retained these appointments until the time of his death. He lived to witness the enthronement of no fewer than four successors of Archbishop Howley. Eminent as a Hebrew scholar, Archdeacon Harrison was appointed by Convocation to be one of the Revisers of the

Old Testament. He was not a voluminous writer. His chief work is "Historical Inquiry into the Interpretation of the Rubrics of the Book of Common Prayer respecting the Psalms and Communion Service."

THE proof of the Resurrection has been strongly stated by writers accustomed to the testing of testimony and the weighing of evidence. Whilst the proof cannot be overthrown, it is yet stated with such minuteness and fulness that the minds of many persons cannot take it in at one comprehensive view. The best proof to this class of persons is not such a carefully stated argument as that of Judge Greenleaf, but rather the deep conviction and strong assurance of the disciples of Jesus. They were cowards in the judgment hall, and they were despondent after the crucifixion of their Lord, but when He had risen from the dead they became men of faith, devotion and power, no longer under the dominion of fear, but caring naught for the bitterest of their adversaries. They had seen the risen Lord, not once, but again and again. He talked with them face to face, and He charged them with a new commission as His ambassadors to the ends of the earth. As men who have been exalted by the vision of God, they went forth with unshrinking courage to testify to the truth and blessedness of that which they had seen and heard. The very men who had been slow of heart to believe did not, after the resurrection, waiver for an instant. There was no room for misapprehension. St. Paul voiced the general feeling when he said, "If Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God." Either the resurrection of Christ is true or the band of the Apostles—men of integrity, high moral purpose, and of the noblest religious consecration—were falsifiers. The intensity of conviction on the part of these true-hearted men is the strongest practical proof that Jesus "rose again the third day according to the Scriptures," when indeed He was "declared to be the Son of God with power according to the Spirit of holiness."—*The Church.*

ST. PAUL'S SOCIETY.—In Harvard University, Cambridge, Mass., U.S., the Episcopalians have a society, which they have named the St. Paul's Society. It has been in existence for a good many years, and is quite a strong organization. They hire a pleasant room in one of the College buildings (Gray's), of which they offered the use on Sunday afternoons to Prof. Lawrence, of the Episcopal Theological School, who volunteered to open a Bible-class for the students, which has been very well attended.

MISSIONS OF THE P. E. CHURCH OF THE UNITED STATES.—The Board of Missions, in a late report says, that in Africa, under the Right Rev. Samuel David Ferguson, D.D., there are twelve clergymen, one missionary physician, one foreign lady, eight lay readers, two business agents, and twenty-six catechists and teachers.

In China, under the Right Rev. William Jones Boone, D.D., there are twenty-five clergymen, three foreign missionary physi-

cians, ten foreign lay workers, and sixty-four catechists, teachers, and Bible readers.

In Japan, under the Right Rev. Channing Moore Williams, D.D., there are nine clergymen, two missionary physicians, thirteen foreign lay workers, and twenty-five catechists, teachers, lay readers and Bible readers.

In the Haitian Church, under the Right Rev. James Theodore Holly, D.D., there are twelve clergymen, one of whom is absent, thirty-nine lay readers, catechists and teachers.

JUBILEE GIFT.—Sir William Cunliffe Brooks, Bart., M.P., has determined, in commemoration of the Queen's Jubilee, to complete the restoration of the Parish Church of St. Martin, Ashton-on-Mersey.

THE Right Rev. Bishop Cramer-Roberts, the new Vicar of Blackburn, is expected to enter upon his duties as Vicar of St. Mary's Parish Church, Blackburn, about Easter.

AUTHORITY IN FREE CHURCHES.—A lad was convicted in England lately for violent behavior in insisting upon taking a seat in a part of Ancaster Parish Church, in which the seats are free, from which the Churchwardens desired to exclude him, with a view to prevent disturbance during service. Arguments against the conviction were heard by Justices Smith and Grantham, who held that the Churchwardens of a church in which the seats were free had authority to direct a person to sit in the south aisle, notwithstanding that he wished to sit in the north.

WESTERN ADVANCE.—Bishop Hare said in a sermon, lately, that not long ago he camped by a little stream in Dakota, and his half-breed driver and a prowling wolf were the only living things he saw. Six months later he was at the same spot, but he was in an elegant Pullman car that had stopped at a thriving town of one thousand inhabitants, with paved streets and stores with oranges and bananas displayed in front!

ANNUAL GIFT.—The Duke of Westminster has announced that he will give £1000 a year for the building of churches during the remainder of his natural life.

REV. A. GURNEY.—The death is announced of the Rev. Archer Gurney, at Bath, Eng., on March 21st. He began life as a barrister, but was ordained in 1844. He held many positions of trust, and is well known as a writer of great ability.

RECTOR OF EXETER COLLEGE DEAD.—The Rev. Dr. Lightfoot, Rector Exeter College, Oxford, died on March 23, at the age of 84 years. He had been Rector of the College for thirty-three years. He was elected Fellow in 1824, after taking a first-class in classics; was tutor of his College until the year 1834, when he became Rector of Wotton. In 1833 he was Junior Proctor; and the same year was made Honorary Canon of Peterborough. In 1854 he was elected Rector of Exeter College.

FORMS OF PRAYER GOOD.—A Presbyterian

minister in a letter to a contemporary, says that he uses forms of prayer, written prayers, in family worship, and wishes that every family in his church would use a prayer book. He confesses that he had for many years an inveterate prejudice against written prayers. "With entire want of charity," he says, "I had been used to charge those who used them with lacking piety and devotion, and mere using a form of prayer to satisfy an uneasy conscience. I blush to charge myself with these things, but they are true." The neglect of family prayer cannot be excused on account of the timidity or inexperience of the head of the family in offering extempore prayer, as there are many admirable compilations which may be used by those not accustomed to the Book of Common Prayer. To the churchman this treasury of devotion is always at hand, to meet the wants and to voice the aspirations of devout souls, in every season.

#### THE RATIO OF INCREASE OF METHODISM IN THE UNITED STATES.

In 1787, according to Bangs history of Methodism, there were 25,842 members and 132 ministers of the Methodist Episcopal Church in the United States. The increase of membership for that year was 5,161 members, or a ratio of 39 members per minister for the year. In 1837, there were 705,673 members and 3,332 ministers and an increase for the year of 43,650 members or a ratio of 13 members per minister. In 1887, according to the published reports, there are 2,002,452 members and 12,800 ministers, and the increase of members was 100,047, or a ratio of less than 8 members per minister.

From the above it will be seen that during the first 50 years, the increase was 27½ times.

The increase for the last 50 years is less than 3 times.

Another interesting fact is that in 1878, there were 2,460 more local preachers than ministers, but in 1887, there are only 13 local preachers more than ministers.

During the past year, there were 7 conferences with some 800 ministers, (a body nearly as large as the whole of Canadian Methodism) that reported a decrease in membership. Yet the *Christian Guardian* says: "The past year was one of unparalleled prosperity for the M. E. Church of the United States."

If Methodism had increased during the past 50 years in the same ratio as it did, the first 50 years of its history in the United States its membership in that country to-day would be nearly 20,000,000 instead of 2,000,000.—*Com.*

#### NEWS FROM THE HOME FIELD.

We are obliged again to hold over many items of Home Field News.

#### DIOCESE OF MONTREAL.

**COWANSVILLE.**—The Annual meeting of Trinity Church, Cowansville, was held on Easter Monday, and the following appointments made: Mr. E. Buzzell, Clergyman's Warden, Mr. G. Loud, Peoples' Warden; both re-elected. Lay delegates to Synod, Dr. J. B. Gibson, and J. Mackinnon. Lay delegate to Dunham Ladies' College, Hon. G. B. Baker. Sidesmen, Mr. A. Brewer, and Dr. J. Laudor. A vote of thanks was unanimously tendered to Miss A. O'Halloran, for her efficient and valuable services as Organist, during the past four years. The Stipend of the Incumbent, Rev. G. Forsey, was increased, and a resolution highly complimentary to him passed.

**MONTREAL.**—*St. Luke's.*—The Young People's Association of St. Luke's, gave a reception

in the lecture room of the Church on Wednesday evening. The room was tastefully decorated with flowers for the occasion. Among those who took part in the programme was Miss Snardell, Miss Wray, Dr. Burkett, Dr. Kirkpatrick, and Messrs. McAlister and Goldsack. Each person present was presented with a rose, and refreshments were served at the close.

**ONSLow.**—The Vestry in connection with the Church of St. John the Evangelist, met on Easter Monday, April 11th, 1887, the Rev. A. B. Gibson, presiding.

The financial report showed a balance on hand, after all current expenses being paid.

The following officers were elected for the ensuing year: Church Wardens, Messrs. Wm. Hurison, and Charles Bell. Lay delegates to Synod, Messrs. Edmund H. Botterell and Dr. Charles Cameron. Sidesmen, Messrs. W. H. Meredith, Geo. Amm, W. Dowd, and T. Hodgins. Vestry clerk, Fr. Charles Bell.

**BOSCobel AND NORTH ELY.**—At the annual Easter Vestry meetings held at Boscobel on Easter Monday, and that of North Ely on Easter Tuesday, the Rev. C. P. Abbott being chairman, the following Churchwardens and lay delegates were elected. For the congregation of St. John the Divine, Boscobel: Mr. L. Hackwell, clergyman's warden, and Mr. Joseph Copping, people's warden; delegates to Synod: Mr. W. Hackwell, sr., and Mr. James Osborne, sr. For All Saints' congregation, North Ely: Mr. W. L. Davidson, clergyman's warden; Mr. John B. Nixon, people's warden, and Mr. John Millette, sidesman; delegates to Synod: Mr. Jos. Davidson and Mr. John Davidson. The attendance at both vestrys was unusually good; especially at North Ely. At Boscobel the main business after the elections was respecting the building of a parsonage, wood-shed, &c., to replace the present one, which has for several years been only of slight benefit. The vestry was all but unanimous to build it, and with as little delay as possible. The chief business of importance after the elections at North Ely was in reference to repairing in a thorough manner, as far as present and future funds would admit, their Church edifice; there was also an evident desire prevailing to erect a spire instead of the curious device which no one has ever commended. The next thing of importance brought up for consideration was in regard to matters in connection with a church horse-shed, which a recent previous meeting had decided to build and complete, if possible, by 1st July, and a goodly subscription was obtained. It is much to be wished that the congregation of Boscobel will not long be behind their brethren in North Ely in also erecting a horse-shed; but the writer thinks it safe to state that the former congregation would have built one several years since if they could only have agreed upon a plan; probably a little yielding on both sides will solve the difficulty.

#### DIOCESE OF TORONTO.

We much regret that the following items as to the Easter services in Toronto reached us too late for insertion in last number:

**All Saints'.**—Both services at All Saints' on Easter were fully choral, the choir being strengthened by the addition of an orchestra of both string and reed instruments. The altar, font, and pulpit, were each beautifully decorated with flowers, the Easter lily predominating. The curate, the Rev. J. H. Mackin, B.A., preached in the morning, taking for his text St. Matt. xxviii, v. 10. The church was very much crowded at both services, many having to stand during the whole time they were in progress. The rector, the Rev. A. H. Baldwin, occupied the pulpit in the evening.

*The Church of the Redeemer.*—The Bishop

of Algoma preached in the morning on the Resurrection, and administered the Communion, assisted by Rev. Principal Sheraton and the rector, Rev. Septimus Jones. The choir sang the anthem, "God Hath Appointed a Day," the quartette being taken by Miss Berryman, Miss Grundy, Mr. W. A. Frost and Mr. E. W. Schuch.

*The Church of the Ascension.*—Easter sermons were preached at the morning and evening services by Rev. H. G. Baldwin and Rev. R. A. Bilkey respectively. The attendances at the services were very large, the congregation in the evening being the largest that ever attended any church service at the Ascension. The musical portion of the services, under the direction of Mr. E. R. Doward, the organist of the church, was unusually fine. There was a well-trained choir of 45 voices, which showed the great improvement that has marked their efforts during the past few months.

*St. George's.*—The Easter services were very well attended, especially the celebration of Holy Communion at 8 o'clock, when a large congregation was present, and at the Evening service, when the Church was crowded to the doors, and many were unable to find admittance. The Bishop of Algoma preached a masterly sermon, and the service was fully choral—two anthems being sung. There was a celebration at 7 a.m., and also after Morning Prayer, and a children's service at 3:30. The Easter adornments were extremely beautiful, consisting chiefly of white flowers, relieved by their foliage and by a sprinkling of red blossoms. On the central window above the altar was a mass of green, from which sprang magnificent calla lilies.

*St. Paul's.*—The Women's Aid Association of this parish have, during the past six months, made and distributed a large amount of warm clothing, quilts, &c., among the poor of the city, besides sending a box to a missionary.

The annual Vestry meetings were held in most of the Churches on Easter Monday, and were for the most part of a satisfactory nature. A summary of the result will be given later.

An Anglican Mission Chapel is to be erected at Windermere, near the nut and bolt works, and will, it is hoped, be ready for Divine service in July next.

#### DIOCESE OF NIAGARA.

**HAMILTON.**—The Vestry of the Church of the Ascension, at their Easter meeting decided to erect a new church in place of the building recently burned, at an extended cost of \$18,000 which has already been subscribed, with the exception of \$600. Four subscriptions of \$1000 each were received, since Easter. The receipts of the congregation last year amounted to \$8,352. Messrs. Adam Brown and Archdale Wilson were elected Churchwardens, and Dr. Ridley delegate to the Synod.

**All Saints.**—The Vestry elected Messrs. F. H. Mills, and S. F. Ross, Churchwardens. The receipts during the past year amounted to \$2,605, and the expenditures to \$2,586.

*Christ Church Cathedral.*—At the Easter meeting Messrs. Geo. H. Bull, and Geo. Roach, were re-elected Churchwardens. The financial statement will be presented at the adjourned meeting. The choir of this church have adopted the use of cassocks as well as surplices, adding much to the decency and order of the services.

*St. Mark's Church.*—Messrs. J. H. Wilson, and James Linsley, were elected Wardens.

*St. Thomas's Church.*—Messrs. R. R. Morgan and Richard Fuller, Wardens.

*Barton—Holy Trinity.*—Messrs. W. A. Duff and Geo. Luxton, Wardens, and W. S. Burn, delegate to Synod.

#### DIOCESE OF NOVA SCOTIA.

**PETITE RIVIERE.**—*St. Michael's Parish.*—

The Lenten season has been one of much activity in this parish. There have been seven services during each week performed by the Rector. Four of these have been held during the week days and at each there has been a stirring Lenten address. The congregations have been large at every service. Good Friday services were especially solemn and the earnest words addressed to each of the congregations, we trust, will have a lasting effect. Easter day came in bright and mild. There were two celebrations of the Holy Communion, at which there were thirty-eight present. The services in the Parish Church were choral both morning and evening.

There are one hundred and twenty-five communicants in the parish altogether, but as many of these live in the distance at outstations, all could not communicate on Easter day. The Easter meeting was well attended, and parish matters were shown to be in a very satisfactory condition.

**AMHERST.**—The Easter day services were truly appropriate to the day, being exceedingly bright and hearty, and were attended throughout by large congregations. There were three celebrations of Holy Communion, at 7, 9 and 11 o'clock, the number of communicants being very large. The floral decorations were very beautiful, the altar receiving the most attention. At the entrance to the chancel were a number of calla lilies in bloom together with other choice plants.

At the annual parish meeting on Easter Monday the following were elected wardens for the ensuing year:—Barry D. Bent (re-elected) and Amos B. Ether, J. Medly Townshend, retiring.

**SYDNEY MINES.**—The regular Easter meeting was held in this parish on Monday, the 11th, at 3 p.m. The accounts were presented by R. H. Brown, Churchwarden, and showed a balance of \$106 in favor of the church. Messrs. R. H. Brown and Sydney Bridge were re-elected Churchwardens.

Just before Lent a very successful concert was given for the benefit of the Sunday-school. Through the zealous efforts of Miss L. Johnstone a small organ has been placed in the Sunday-school.

**NORTH SYDNEY.**—At the regular Easter meeting in this parish the accounts as rendered by the Vestry clerk, showed a small balance in favor of the church. This was hardly expected, as during the year a number of unusual expenses have been incurred, including the enlarging of the Church. The amount guaranteed towards the Rector's salary had been over-subscribed, and the Secretary was directed to pay the surplus to the Rector. Messrs. J. Peppett and L. W. Hoyt were elected Churchwardens, and L. W. Wilson, Vestry clerk. The old Vestry was re-elected with the substitution of Mr. D. J. McKenzie's name for that of J. Peppett.

A motion was passed directing the Churchwardens to take some steps towards securing a graveyard. Mr. J. Peppett, seconded by Mr. D. A. Smith, made the following important motion which passed unanimously:—"That in future a special collection be taken up in every quarter, beginning first Sunday in July, for the formation of a Rector's superannuation fund, such money to be banked and accumulated at compound interest, and to be placed in trust of the Churchwardens to be used for the purpose named and no other." The object of this motion is to secure some pecuniary provision for a clergyman who while laboring in the parish should become incapacitated through age or illness. After passing a vote of thanks to the Rector, the meeting adjourned.

**SHELBOURNE.**—During Lent a course of ser-

mons on "The Deadly Sins" and "The Ministry of St. John the Baptist" was delivered in the parish church at the morning and evening services. Bible-classes upon the Book of Joshua and Holy Communion were held on Wednesday and Friday evenings. During Holy Week after Evensong the Story of the Cross was sung and a special sermon preached. Besides Mattins, a Good Friday devotion of the "Three Hours" was again preached, and in the evening a sermon on "His descent into Hell."

On the great Sabbath the Rector baptised four children in the afternoon in the presence of a good congregation, and a preparatory service for communicants was held in the evening.

The services on Easter day were very bright and hearty. Mrs. F. W. Taylor deserves great praise for the excellent manner in which the musical portions of the service were rendered. The anthem was grand. The floral decorations, arranged by the ladies, were magnificent, and a profusion of callas and flowers in pots were about the prayer-desk, pulpit, lectern and fold-stool. The altar, etc., were all vested in white, and besides the cross and vases of flowers there was above the reredos the text, "Our Risen Lord" in white letters on moss. Our joy was increased by the presence of our revered Rector, who delivered a most appropriate and touching sermon. A large number of communicants greeted their risen Lord, and the collection of a very unusual sum they had not come empty.

At the Easter meeting Messrs. R. A. Bruce and Jonathan Holden were elected wardens. The necessary business was transacted satisfactorily, and the increase of the Vicar's salary by \$100 testified to the helpfulness of the parishioners.

At the outstations special services were held during Lent, and we trust that the seed sown will be shown to have fallen in many an instance on good ground. The collection on Good Friday, \$5.54, was devoted to conversion of the Jews. Ten new communicants have been added to our list.

**HALIFAX.**—*Easter Meetings.*—The various financial statements show the churches to be in a flourishing condition, although many of old debts on some of the churches still remain (and do not appear as liabilities in some of the reports). The debts of town churches should receive immediate and pressing attention, and we are glad to hear that this fact is being recognised in some, if not all the churches. A plain statement of the actual indebtedness and the amount drawn on current expenses for interest will often arouse a congregation to persistent effort in clearing off the debts. On the whole the financial statements are very satisfactory. We learn that the following officers have been elected in the under mentioned churches:—

*St. Luke's.*—Maynard Bowman, C. M. Creed, Wardens; W. C. Silver, John T. Wylde, delegates to the Synod.

*St. George's.*—G. A. Woodill, C. W. Rennels, Wardens.

**DARTMOUTH.**—J. W. Allison, James Simmonds, Wardens.

**CHURCH ARMY ENROLMENT.**—The enrolment service of the Church Army, held in St. Paul's Church last week was a most interesting service, and an undoubted evidence of the great work being done in our midst by Capt. Winfield and Lieut. Lloyd. There were thirty men and thirty-three women enrolled. The Rev. Dr. Hole presented each member, led forward by Capt. Winfield, with a red cord "as a solemn badge of enrolment in the Church Army," to be worn in the button-hole. After all had been enrolled, Dr. Hole, at the request of those in command in the Old Country, presented Capt. Winfield with his commission as a Staff Captain

(the highest rank in the Army), and Lieut. Lloyd was also raised to the rank of Captain, after which some twelve lady members of St. Paul's congregation were invested with the red cord as associates members of the Army.

**WELCOME.**—The members of St. Paul's congregation held a meeting in Argyle hall last week for the purpose of welcoming the Rev. N. LeMoine, M.A., the new Curate for St. Paul's, lately from Harbor Grace Nfld., and the Rev. M. Poole, the now curate in charge of Trinity Church, just from London University. The reverend gentlemen were introduced to all present by the Rector, Rev. Dr. Hole.

**TRURO.**—The energetic churchwardens, Dr. D. H. Muir and W. H. Tremaine, in their financial report show how the Church has progressed during the past six years. Many improvements have been made, and an increase in the Vicar's stipend is recommended. The sum of \$3,049.85 was paid in last year. Truro is one of the banner parishes of the diocese. The following Sunday collections will show the satisfactory condition:—Sunday average in 1881-82, \$18.48; in 1882-83, \$19.35; in 1883-84, \$22.15; in 1884-85, \$25.31; in 1885-86, \$26.01; in 1886-87, \$26.10.

#### CAPE BRETON.

**SYDNEY MINES.**—*Deanery Meeting.*—The regular meeting of the Sydney Rural Deanery was held in the parishes of Sydney Mines and North Sydney on Wednesday, March 16th. Mattins was said in St. John's Church, North Sydney at 11 o'clock, followed by a celebration of the Holy Communion. Rev. W. J. Lockyer was the preacher. The Chapter met at the Rectory, Sydney Mines at 3 o'clock p.m. After prayers a portion of 2nd Timothy was read in Greek and considered at length. Then followed routine business, after which the Rural Dean read a communication from the Amherst Rural Deanery regarding the name of the Church of England in Canada, requesting an expression of opinion as to whether it should be changed to "The Church of Canada." After some discussion a resolution was passed to the effect "that the members of this Deanery, while recognizing the prosperity of the title 'Church of Canada' as applied to a branch of the Catholic Church having a federal organization co-terminous with the Dominion, yet inasmuch as no such body at present exists, consider the proposed change premature." At 7:30 Evensong was said at Trinity Church, Sydney Mines, and a sermon preached by the Rural Dean.

**NORTH SYDNEY.**—On Thursday, March 17th, a large meeting was held in the Sunday-school at North Sydney, for the purpose of forming a "Church Workers' Association" in the Deanery. The chair was taken by the Rural Dean, Rev. D. Smith, who brought the matter before the meeting in a neat and suggestive address. Rev. R. D. Bambrick made a short speech explaining the nature of the Society it was desired to form. Speech were also made by Messrs. Peppett, Earle, Smith, Lewis and other, expressing approval of the plan. The meeting then proceeded to arrange a constitution, elect officers, and appoint committees. The Rural Dean was made president; the clergymen of the different parishes and F. C. Kimber, vice-presidents; L. W. Wilson, secretary, and Miss J. Bown, treasurer.

The object of the Association is to bring the Church workers of the Deanery together for mutual consultation and encouragement. It will consist of those in the different parishes who are interested in Church work. Such became members upon being accepted by the committee and the payment of a small entrance fee. It will hold its meetings in the different parishes according to arrangement. At these meetings papers upon various departments of Church work will be read and discussed.

## PRINCE EDWARD ISLAND.

**CHARLOTTETOWN.—St. Peter's.**—The services during Holy Week were Holy Communion every morning (except Good Friday) at 7:45, and on Maundy Thursday (fully choral) at 8 o'clock; plain Evensong followed by the "Story of the Cross," and a meditation every evening except Easter Eve at 7:30. The subjects were "Our Lord's fulfillment of the types of the sacrifices"; on Monday, "The Burnt Offering"; Tuesday, "Sin Offering"; Wednesday, "Trespass Offering"; Thursday, "Peace Offering"; Friday, "The Water of Separation." On Good Friday Matins at 10 o'clock was followed by the Litany, "Reproaches" and ante-Communion service. At noon commenced the three hours devotion of the Agony of the Cross, consisting of meditations upon the seven words from the Cross, with hymns psalms and prayers. The service was very impressive, the chancel was draped in black and a large congregation attended. The choir was changed midway through the service; a small organ in the nave was used for these services. On Easter Day the Church was made very bright in its full festival vesting of white, a quantity of cut flowers beautified the altar, and potted flowers were placed in a bank on either side of it and in other places in and about the chancel. The first service was plain celebration at 8 o'clock, when over ninety persons communicated—the largest number ever receiving at one celebration in the Church. After matins at 10:30, the second celebration commenced at 11 with a long procession. There was no sermon preached at the service. In the evening the congregation was larger even than at the morning service; every seat and many extra ones being occupied and many people not able to gain admission. The service was fully choral Evensong, followed by sermon and procession, which returned to the Sanctuary, where the choir sang a Gregorian *Te Deum* (arr. by Stainer) in Thanksgiving to Almighty God for His continued blessings to this congregation with special reference to the appointment of the present Priest Incumbent. Other Easter communions were made on Monday and Tuesday in Easter week. Several Easter offerings were made to the Church. A noticeable feature of the past Lenten services has been the greatly increased attendance at all the services, and especially of men at the evening and Sunday services; at some of the morning celebrations the attendance has been three times as large as it had been previously. The incumbent, Rev. James Simpson, has been delivering fortnightly lectures upon the doctrines of the Church as taught by the Bible and Prayer Book; Apostolic succession being the next on the list. At the Easter meeting held on Easter Monday the accounts presented show an increase over last year of \$1,565.60, or, deducting a legacy and a contribution from last year, the increase represents about 33 per cent.

An amusing production affording a key note to a short editorial appeared in the "Rock" of March 25th, relative to Church matters in P.E. I. generally, and to St. Peter's Church in particular. It contained almost as many falsehoods and ridiculous mistakes as did the articles in the *Evangelical Churchman* already noticed and reported in our correspondence columns.

**St. Paul's.**—For the current year: Messrs. John Ings and H. J. Cundell were elected wardens; R. R. Fitzgerald, F. L. Hazzard delegates to Synod, with A. B. Warburton and F. T. Newbery as substitutes.

The Rector thanked the members of the congregation for the very large attendance and the interest which they had taken in the meeting, it being one of the largest and liveliest ever held. The meeting adjourned until 9th May, 1887.

**Cow Bay.—St. Paul's.**—Our Easter meeting was well attended and conducted in perfect har-

mony. The report which was drawn up and read by A. Bellow, Esq., was received with much pleasure, shewing as it did a very creditable effort on the part of the people to liquidate the parish debts, and raise the sums required for general purposes.

The Rector's report whilst also containing much to encourage, reminded the people of duties neglected and work to be done. He regretted the lack of loyalty to Church principles and teaching, as exhibited on certain occasions; in many cases arising from ignorance of those principles, resulting from the great neglect of Church literature and refusing to subscribe to a Church papers.

The members of the vestry were reelected, and Mr. Jas. D. Bollen elected to take the place of Mr. G. L. Rees, who has left the parish.

Mr. William Clarke was reelected the people's warden, and A. Belloni, Esq., the Rector's warden.

**SUMMERSIDE.**—The Rev. Mr. Howe was unanimously elected Rector of the parish, and was warmly complimented at both meetings upon the success of his ministrations during the short time he has been in charge.

**PERSONAL.**—On Easter Eve the congregation of St. Peter's Church presented Mr. L. W. Watson with a purse containing \$100, in recognition of services rendered the Church. The presentation was made by Mrs. E. J. Hodgson. Mr. Watson, who was taken completely by surprise, made a suitable acknowledgement.

Mr. Lowe one of the latest arrivals in the Diocese and most recently ordained of the clergy, has been elected Rector of the important town of Summerside. This speaks well for Mr. Lowe's ability and work.

## DIOCESE OF FREDERICTON.

**CHATHAM.**—Easter day was observed with hearty and well attended services in this parish. There were forty-two communicants at the celebration in St. Mary's Chapel at 8 a.m., and at St. Paul's twenty-two at 11:30 a.m. There was also large congregations at St. Mary's at 10 a.m., and at 6:30 p.m. Easter sermons were preached by the Rector, and the offertories were for the sick and needy. In St. Mary's chapel the altar was very handsomely adorned with Easter flowers, including 10 calla lillies. Over the altar was the text "Alleluia! Christ is risen! Alleluia!" and on the wall spaces at either end of the altar were shields in white, bearing monograms composed of "Alpha and Omega," and a cross in gold and colors. Over the centre of the altar was a cross and sacred monogram. The lectern and prayer desk were also trimmed with Easter flowers. The music at all the services was hearty and appropriate. The anthem, "Christ being raised, &c., by Elvey, was sung at the evening service at St. Mary's chapel.

**NEWCASTLE.**—Easter was celebrated in this parish with the customary interesting charity services. The little Church was appropriately decorated with flowers.

## DIOCESE OF QUEBEC.

**SHERBROOKE.**—Unusually large congregations assembled in St. Peter's Church on Easter Sunday at the regular morning and evening services, and a large number of communicants attended each of the three celebrations of Holy Communion.

The church was beautifully trimmed with a great variety and profusion of beautiful flowers and plants, the ladies of the congregation exhibiting more than usual taste and skill in their arrangement. The music, which was hearty and excellent in the extreme, reflected great credit upon the choir and choir-master, Mr. Wm. Reed, who is also organist. It is safe to say that it would not be easy to find a better

mixed choir in the province than that of St. Peter's, Sherbrooke.

In the morning the Rev. Dr. Roe, Prof. of Divinity in Bishop's College, Lennoxville, preached a most interesting and thoughtful sermon from the text, "Then were the disciples glad when they saw their Lord."

The Rector preached in the evening. At the annual meeting of the Vestry of St. Peter's Church, on Easter Monday, the report of the Wardens and their financial statement was submitted and was considered very satisfactory. The cash receipts for church purposes during the year amounted to \$4,952.29, which includes \$850 received on account of the proposed East Sherbrooke Mission Church; in addition to the foregoing the following sums were realised in the parish for church purposes which did not enter into the Warden's accounts, viz.:

	\$4,952 29
Ladies' Church Guild.....	232 00
Children's " " .....	50 00
Ladies' Auxiliary Society.....	104 27
St. Francis District Church extension fund.....	238 33

Making a total of..... \$5,576 89

The Rector, as chairman of East Sherbrooke Church building committee, submitted plans as well as a model prepared by Rev. Thomas Chapman, of Marbleton, Que., those prepared by Mr. Scott, architect, having been found too expensive. The plans submitted by the Rector were approved and the old committee instructed to obtain tenders, and if within the amount raised for the purpose to proceed with the erection thereof without delay. It was also decided to purchase a site for the proposed church from the "Children's Home" authorities, just opposite the new School House, that being considered a more central location than the lots now owned by the church. The thanks of the Vestry were voted to Rev. Dr. Reid for the assistance he gratuitously rendered the Rector during the past year in the administration of the services of the church, and for the present of a beautiful brass cross, and to some members of the congregation who had anonymously presented four polished brass standards for the Communion rail. Also to the wardens, the organist and ladies and gentlemen of the choir, and the ushers.

Thanks were also voted to Mr. Gordon Lloyd, of Detroit, for church plans prepared gratuitously by him, and to Rev. Thomas Chapman for his model, assistance and advice respecting the new church building.

Messrs. H. A. Elkins and Wm. Farwell, were re-elected Wardens. B. W. Heneker, Esq., re-elected delegate to the Synod.

## DIOCESE OF TORONTO.

**BOWMANVILLE.—St. John's.**—A handsome oak altar and reredos richly carved; the liberal gift of Mr. John Griffith, and his late wife, (designed by Mr. Mashaw, and executed at the Furniture factory,) have recently been placed in this church. The chancel is marked off by a low screen, and the altar is raised three steps above the rest of the building.

On Easter Day the services in this church were well attended, and the offertories large; the number of communicants being specially gratifying; the celebrant was the Rector, Rev. A. Macnab, D.D., assisted by his curate Rev. W. G. Aston.

The decorations were much admired, the panels of the reredos being lined with white, and the four altar vases on the retable filled with choice exotics—banners bearing appropriate texts of Holy Scripture was hung on either side of the chancel; the font and the rest of the building being adorned with flowers, for which this little town is so renowned. At the Annual Vestry meeting on Easter Monday, the following were elected as officers for the current year:—Wardens, S. S. Edsall and J.

Wesley; Sidesmen, W. Tamblin, J. Adams. A. Sutton, J. Iabell, W. Pettewick, and W. Duntan; Lay delegates, W. Armstrong, R. S. Manning, R. Virtue.

DIOCESE OF NIAGARA.

THORNLOE AND PORT ROBINSON.—A solemn service of song was held in St. John's Church on the evening of Good Friday, and was largely attended. The Easter services were bright and the Church was well filled. The singing was particularly good. On Sunday afternoon, 17th instant, a children's service was held in each of the Churches. The combined offerings, the result of Lenten self-denial and work, amounting to \$57.50. The mite box system had been employed during Lent.

DIOCESE OF HURON.

LONDON.—The Easter Vestry meetings were held in connection with the several churches on Easter Monday and were well attended.

St. Paul's.—Rev. Canon Innes in the chair. Wardens elected, Messrs. W. J. Reed and T. H. Marsh. Delegates to Synod, Messrs. R. Bayly, E. B. Reed and R. W. Barker.

The financial reports were read, and showed a very satisfactory condition of affairs. Canon Innes called attention to the Rev. Mr. Hicks, his Curate, and spoke of his delicate condition of health. It was decided to give Mr. Hicks one year's leave of absence, and the Churchwardens and Rector empowered to secure temporary assistance.

Chapter House.—Rev. Principal Fowell presided. Warden's report showed the receipts to have been \$1,803.18, and the expenditures, \$1,798.34, leaving a balance of \$4.84.

Wardens elected, Col. Fisher and J. Danks. Delegates to Synod, Messrs. Imlach and A. B. Cox.

The building committee reported having nearly \$4,500 subscribed towards the new church. The estimated cost of the new church is \$10,000.

Memorial Church.—Rev. Canon Richardson presided. Warden's report showed receipts to be from: Envelope collections, \$1,776.71; Sunday collections, \$910.51; balance from last year, \$10.54; receipts from surplus Rectory \$550; receipts from Ladies' Aid, \$396.83; collected for Missions, \$653.29; total receipts from all sources, \$5,112.18; expenditures, \$4,832.70.

Wardens elected, Messrs. Baines and Joanes. Delegates to Synod, Messrs. V. Cronyn, Gill and Rowland.

Christ's Church.—Rev. Canon Smith presided. A statement of receipts and disbursements was presented, which was considered satisfactory.

Wardens elected, Messrs. H. J. Boyd and A. McCormick. Delegates to Synod, Messrs. Robinson and Wright.

St. James'.—Rev. Evans Davis presided. Warden's report showed the receipts to be as follows:—Balance from 1886, \$6.91; pew rents, \$1,868.11; offertory collections, \$1,405.95; subscriptions paid on church debt, \$1,250; interest on deposits, \$36.02. Sunday-school report showed the following items:—Improvement fund, receipts, \$1,263.32; disbursements, \$1,250.35. The cost of new addition was \$1,009.75, of which \$840.75 had been paid, leaving \$160 still to be provided for.

Wardens elected, Messrs. Brottie and White. Delegates to Synod, Messrs. Moore and Sutherland.

MONCKTON.—Rev. Mr. Griffin preached his farewell sermon Sunday week evening, from the text 5th and 6th verses of the 24th chapter of St. Luke.

MITCHELL.—The annual Easter meeting in connection with Trinity Church on Monday evening was well attended. The Rector pro-

sided and opened with prayer. Messrs. A. Dent and W. R. Davis were re-appointed delegates to the Diocesan Synod. Mr. M. H. Dent was appointed Vestry clerk. The retiring Wardens presented a statement of the financial affairs of the church, which was highly satisfactory, the receipts being in excess of previous years. Mr. A. Dent was re-elected Churchwarden, and the Rector again appointed Mr. W. G. Murphy as his Warden. A committee appointed to let contract of building chancel and the purchasing of organ, and were also empowered to sell old instrument to best advantage. The matter of securing lot of ground for cemetery purposes was referred to next meeting.

Sunday, April 17th, His Lordship the Bishop of Huron confirmed twenty-four persons in Trinity Church. One of those confirmed was of the ripe age of 81 years. The church was crowded and the congregation deeply interested not only in the service, but also in His Lordship's address and sermon. In the afternoon the Bishop was driven to Moncton, where he administered the rite of Confirmation to four persons, and preached. Then he drove back again to Mitchell and preached in the evening.

SEAFORTH.—Rev. J. Edmonds was presented with a purse of money and complimentary address previous to his leaving for Haysville.

The Rev. Freeman Harding has returned from Bermuda, and is much improved in health.

The Rev. Mr. Hicks leaves next week for the south of Europe. He proposes spending a year there for the benefit of his health.

His Lordship the Bishop of Huron has appointed Rev. Mr. Bert to the parish of Ridgetown.

WINGHAM.—The annual Easter Vestry meeting was held in St. Paul's Church on Monday, 11th inst., the Rector, Rev. R. McCosh, in the chair. The Rector re-appointed Mr. Crowl Wilson his Churchwarden, and by unanimous resolution Mr. Thomas Cornyn was re-elected People's Churchwarden. Mr. Crowl Wilson was also re-elected lay delegate. The meeting adjourned until the 9th of May, when the financial report will be printed and distributed to the members of the congregation.

CHATHAM.—The Christ Church School Room is to be enlarged by an additional capacity of 250 scholars. We expect the Bishop here by Dominion Day, and hope that he may be in time to open it. It is to be regretted that Mr. Jarvis (manager Merchants Bank) is not on the list of Church officers this year, but he has done yeoman's service, and by his own wish was left out, and still continues his vigorous work in the Sunday-school, which has no peer in this province, leaving out some of the big cities.

SARNIA.—St. George's Church was decorated with flowers on Easter Day. The services were bright and cheerful, and the congregations large. The number of communicants, 164, by far the largest in the history of the church. On Monday evening the annual Vestry meeting was held and the Rector, Rev. T. R. Davis, in the chair. In his opening remarks he alluded to the steady and encouraging growth of the parish. The various reports of the different organisations connected with the church showed the total revenue for the year to have been \$5,138.43. The interest on the church debt was paid to date and the principal reduced by \$1,029.70, which at present stands at \$8,290. A subscription list is now in circulation which amounts to almost \$6,000, and it is hoped the whole amount of mortgage debt will be covered by this means.

Thomas Kenny was re-elected Rector's Warden and F. W. Kittermaster was appointed People's Warden. Delegates to Synod, R. S. Gard, A. C. Clarke and Dr. Pousette.

POINT EDWARD.—The annual Vestry meeting here was held in St. Paul's Church, on Easter Monday, when the following office-bearers were unanimously elected, viz., Mr. Joseph James, Clergyman's Warden; Mr. Jas. Alcock, People's Warden; Mr. E. J. Everett, Vestry clerk; Mr. R. Abraham, Treasurer, and Mr. E. J. Everett, Delegate to Synod. Since the Rev. Mr. Steele has assumed charge of this congregation in February last, the attendance at Sunday services has more than doubled.

PERCHE.—This is an outstation connected with the mission at Point Edward. The following were elected office-bearers at the Easter meeting, viz., Mr. Robert Bright, Clergyman's Warden; Mr. Thomas J. Ewin, People's Warden, and Mr. Robert Bright, delegate to Synod. Here also, at St. John's Church, the Sunday attendance has largely increased, and a Sunday-school is to be opened in the beginning of May.

BRANTFORD.—The services in the different city churches on Easter were noticeable for increased earnestness among the members of the congregation; and the floral decorations were attractive and pleasing. This was particularly the case at St. Jude's Church. The decorations in this church were the work of the ladies of the congregation, who displayed excellent judgment in the beautiful display of choice flowers and plants. Before the pulpit, pyramids of plants with white lilies forming a centre piece, were prettily arranged, and hyacinths and narcissus were also tastefully and effectively displayed about the pulpit and reading desk. The communion Table was beautifully decorated with lilies and roses on either side, and intermingling with groups of foliage plants and white stocks. On the re-table were placed a number of lilies and roses with a beautiful floral cross in the centre. The font was beautifully adorned with white stocks, moss and foliage. The Easter services commenced with early Communion, in which a large number took part. The usual morning service at 11 o'clock was well attended, and the congregation joined in the service with increased heartiness. Rev. J. L. Strong preached a very impressive sermon from the text, John xiv, 19, "Because I live ye shall live also." At the conclusion of the morning service, Communion was again administered at which the members of St. Jude's Workingmen's Association were participants in a body. At this service the hymns, "Thee we adore," and the Sanctus and Gloria in Excelsis were well sung. A children's service was held in the afternoon, and it too, was largely attended. The hymn, "Hosanna, we sing," was very sweetly rendered by the children and congregation, and an Easter carol was also sung with beautiful effect. Rev. Mr. Strong delivered a very impressive discourse to the children, in which he pointed out to them the glories of Easter Day. The collection was in aid of the Algoma mission.

The congregation at evening service was large and the same deep reverence and attention marked the services as in the morning and afternoon. The anthem from the Cantata, "Christ and His Soldiers" (Farmer), was rendered with beautiful effect, the solo part being taken by Miss Mabel Fair with precision and charming impressiveness. The hymns, "Jesus lives," and "Hark, hark my soul," were given with much force, and very heartily joined in with by the congregation. Rev. Mr. Strong preached an excellent discourse from 1 Cor. xv, 20, "But now is Christ risen from the dead." The discourse was listened to with deep attention by the large congregation present.

## DIOCESE OF ALGOMA.

**HUNTSVILLE.**—The Vestry of All Saints Church met on Easter Monday. The Rev. Thos. Llwyd, Incumbent, in the chair. The Warden's report showed that the income from all sources was \$541.34 and the expenditure was \$538.22, leaving a balance in hand of \$3.12. Mr. George Eccleston was re-appointed Clergyman's Warden and Mr. Jacobs elected People's Warden. It was unanimously resolved to submit Mr. Geo. Hunt's name to the Bishop through the Incumbent as Catechist.

The chairman reported that the Sunday-school had undertaken the flooring and the lining up of the inside of the Church Hall and would attend to the unpaid balance of the cost at an early date amounting to \$30. He also said that if the weekly offertory be raised to \$12 (the average for the past year was \$6.77) it would do away with the need of any special efforts being made to raise money by way of socials, concerts, etc., and would provide sufficient funds for all purposes, including the second payment on the parsonage of \$100, and \$120 still due on the church hall account. The total amount raised for all objects amounts to \$1,220. The expenditure is equal with an outstanding liability of \$150.

## DIOCESE OF RUPERT'S LAND.

**ST. ANDREWS.**—Miss Maud Fortin, of St. John's Ladies College, daughter of the Rev. A. L. Fortin, incumbent of St. Andrews, Manitoba, succumbed on the 13th inst. to a malignant attack of typhoid fever, at the tender age of eighteen years. When the disease first manifested itself she was taken to the General Hospital, and there all that medical skill, with careful and assiduous nursing could do to save her was done, but all was in vain. The dread disease claimed another victim. The young lady possessed musical abilities of a high order, and was greatly beloved by a large circle of friends who will hear of her untimely end with deep and sincere sorrow.

**LETHBRIDGE.**—St. Augustine's Church lately opened at this place is situated on Burdett street, to the east of the public square, being four lots presented to the Church of England by the North-Western Coal and Navigation Company. The edifice itself is 40x25 feet in size and is built of red brick, manufactured in this place by Mr. A. J. Scott, the windows and doors being faced with white stone from the Lethbridge quarries. Work was commenced upon the new building in the fall of 1885, but owing to the supply of brick proving insufficient, it was not completed, the gables being temporarily closed in with planks. The work of completion will, however, be shortly resumed, and the brickwork and the plastering of the church finished. When completed the church will present a very imposing appearance, in the west end, which fronts the town, a handsome rose window carved out of stone is to be placed immediately over the porch which will greatly improve the appearance of the edifice. When plastered and finished inside the church will be one of the prettiest in the North-west. The furniture which is now in is of carved oak, the altar, reading-desk, lectern and pulpit, which are unusually handsome, having been presented by members of the church. It is proposed as soon as sufficient funds for that purpose can be obtained, to carpet the chancel, which will greatly add to its appearance. As yet the members of the church have been unable to procure a font, but they hope before long that the accessories of the church will be complete in every respect. The cost of the building itself when complete will be in the neighborhood of \$2,000, which amount was raised principally among the members of the church resident in Lethbridge.

## AN IRISH TENANT'S PRIVILEGES.

We fancy that many of those persons who talk glibly of the wrongs suffered by the tenantry of Ireland, have little if any knowledge of the special privileges granted and secured to the Tenant Farmer by law, as will be seen from the following summary taken from a circular issued by the Irish Loyal and Patriotic Union. The position of the lessee of real estate in Ireland is far more secure than the like class in Canada or elsewhere. The Union says:

The privileges of Irish Tenant Farmers are of gradual growth, and date from various Acts of Parliament. They have, however, in recent years, been largely extended by three great measures: (I) the Land Act of 1870; (II) the Land Law Act, 1881; and (III) the Land Purchase Act, 1885. It will, then, be convenient to consider these various privileges in chronological order:

## I.—Privileges acquired prior to 1870:

No tenant can be evicted for non-payment of rent unless one year's rent is in arrear. [Landlord and Tenant Act, 1860, sect. 52.]

Even when evicted for non-payment of rent:

A Tenant can recover possession within six months by payment of the amount due, and in that case the Landlord must pay to the Tenant the amount of any profit he could have made out of the lands while the tenant was out of possession. [II Anne, c. 2, sec. 2; 8 Geo. I., c. 2, sec. 4; Act of 1860 (23 & 24 Vict. c. 154), sec. 70.]

The Landlord must pay half the Poor's rate—If the Government Valuation of a holding is £4 or upwards. [Poor Relief Act, 1843, sec. 1.]

The Landlord must pay the entire Poor's rate—If the Government Valuation is under £4. [Poor Relief Acts, 1838, sec. 74; 1849, sec. 11.]

## II.—Privileges under the Act of 1870:

A yearly Tenant who is disturbed in his holding by the act of the Landlord, for causes other than non-payment of rent, and the Government Valuation of whose holding does not exceed £100 per annum, must be paid by his Landlord not only: [a] Full compensation for all improvements made by himself or his predecessors, such as unexhausted manures, permanent buildings, and reclamation of waste lands; but also as—[b] Compensation for disturbance, a sum of money which may amount to seven years' rent. [Land Act, 1870, sec. 1, 2, and 3.]

NOTE.—Under the Act of 1881, the Landlord's power of disturbance is practically abolished.

A yearly Tenant, even when evicted for non-payment of rent, must be paid by his Landlord:—[a] Compensation for all improvements, such as unexhausted manures, permanent buildings, and reclamation of waste land. [Sec. 4.]

And when his rent does not exceed £15 he must be paid in addition:—[b] A sum of money which may amount to seven years' rent, if the Court decides that the rent is exorbitant. [Sec. 3 and 9.]

NOTE.—Until the contrary is proved, the improvements are presumed to have been made by the tenants. [Sec. 5.]

The tenant can make his claim for compensation immediately on notice to quit being served, and cannot be evicted until the compensation is paid. [Secs. 16 and 21.]

A yearly Tenant, even when voluntarily surrendering his farm, must either be paid by the Landlord:—[a] Compensation for all his improvements; or be [b] Permitted to sell his improvements to an incoming tenant. [Sec. 4.]

In all new Tenancies: The Landlord must pay half the County or Grand Jury Cess, if the valuation is £4 or upwards.

The Landlord must pay the entire County or Grand Jury Cess, if the value does not exceed £4. [Land Act, 1870, secs. 65 and 66.]

## III.—Privileges under the Act of 1881:—

The Act of 1870 mainly conferred two advantages on evicted Tenants—

- (a) Full payments for all improvements; (b) Compensation for disturbance.

The Act of 1881 gave three additional privileges to those who avail themselves of them:

I.—Fixity of Tenure—By which the tenant remains in possession of his land FOR EVER, subject to periodical revision of his rent. [Land Act, 1881, sect. 8.]

NOTE.—If a Tenant has not had a fair rent fixed, and his Landlord proceeds to evict him for non-payment of rent, he can apply to the Court to fix the fair rent; and meantime the eviction proceedings will be restrained by the Court. [Land Act, 1881, sect. 13.]

2.—Fair Rent—By which any yearly tenant may apply to the Land Commission Court [the Judges of which were appointed under Mr. Gladstone's administration] to fix the fair rent of his holding. The application is referred to three persons, one of whom is a lawyer, and the other two inspect and value the farm. THIS RENT CAN NEVER AGAIN BE RAISED BY THE LANDLORD. [Land Act, 1881, sect. 8.]

3.—Free Sale—By which every yearly tenant may, whether he has had a fair rent fixed or not, SELL HIS TENANCY TO THE HIGHEST BIDDER whenever he desires to leave. [Land Act, 1881, sect. 1.]

NOTE.—There is no practical limit to the price he may sell for, and 20 times the amount of the annual rent has frequently been obtained in every province of Ireland.

Even if a Tenant be evicted, he has the right either to redeem at any time within six months, OR TO SELL HIS TENANCY WITHIN THE SAME PERIOD TO A PURCHASER WHO CAN LIKEWISE REDEEM, and thus acquire all the privileges of the Tenant. [Land Act, 1881, sect. 13.]

## IV.—Privilege under the land purchase Act of 1885:—

If a tenant wishes to buy his holding, and arranges with his landlord as to terms, he can change his position from that of a perpetual rent payer into that of the payer of an annuity terminable at the end of 49 years, the Government supplying him with the entire purchase-money, to be repaid during those 49 years at 4 per cent. This annual payment of £4 for every £100 borrowed covers both principal and interest. Thus if a tenant already paying a statutory rent of £50 agrees to buy from his landlord at 20 years' purchase [or £1000], the Government will lend him the money, his rent will at once cease, and he will pay, not £50 but £40 yearly, for 49 years, and then become the owner of his holding, free of rent. It is hardly necessary to point out that, as these 49 years of payment roll by, the interest of the tenant in his holding increases rapidly in value. [Land Purchase Act, 1885, sects. 2, 3, and 4.]

It must also be remembered that the privileges cited in this leaflet, though the most important, are by no means the entire of the legal privileges of the Irish tenant.

Thus it will be seen [to use the words of Mr. Chamberlain], that

"The Irish tenant is in a position which is more favourable than that of any agricultural tenant throughout the whole of Europe. I will say in any civilized country on the face of the globe. . . . There are thousands and tens of thousands of tenants throughout Scotland and England who would receive as an inestimable boon those opportunities which the Irish tenant so scornfully rejects."—*Speech at Hawick, Scotsman, January 24th, 1887.*

In considering these privileges, it must be borne in mind that those conferred by the Act

of 1881 [which broke down old contracts of tenancy, and even prohibited tenants of holdings valued under £150 yearly from contracting themselves out of the Act] COULD NOT HAVE BEEN GIVEN UNDER THE CONSTITUTION OF THE UNITED STATES.

### SUNDAY-SCHOOL TEACHER'S WORK.

ITS MOTIVE AND OBJECT.—BY A SUNDAY-SCHOOL TEACHER.—*Concluded.*

As to the *object* of our work, I said at the beginning, it *ought* to be to teach the children to love God, and instruct them in such religious truths, as will form in them the elements of a religious character." Now, if we would teach children to love, we must ourselves first love. How can we speak convincingly of a thing of which we are quite ignorant? We may talk of love, and the happiness which comes to those who do love, but our words do not convince. No words are so effective as those spoken from the conviction of one's own heart and experience. The child, to be convinced, must see by the earnestness of our words and consistency of our loves, that to love God and serve Him is the only true happiness. Children are very watchful, and, no doubt, wonder often and often how it is that "Teacher," who speaks so beautifully of love, patience and forbearance on Sunday, can be so cross and impatient on Monday, especially is this the case when teacher and scholar are sisters. It behoves us then to be very watchful over ourselves, that we practice on Monday what we teach on Sunday.

As a teacher of a Bible-class of girls, I have ever been interested in the oft discussed question. How can we retain our elder boys and girls at Sunday-school? Various answers have been given, such as the due exercise of parental authority or personal affection between teacher and scholar; but these have not been found sufficient, either incentive may be withdrawn and the scholar withdrawn too. No, there must be a deeper, truer motive in the heart of the girl or boy, and that is *love*. Love for God and the desire to know more of Him, and those things which concern their salvation. Until this love and desire exist, I think there will always be the cry of non-attendance on the part of our elder boys and girls. To try and arouse these feelings is the work of the Sunday-school teacher, and we must begin at an early day, that as the scholar grows older he or she may become strengthened in that love and desire. We must show them by our own love and experience that we are in earnest. I do not mean to say that earnest love on the part of the teacher will convert the scholar, that alone is the office of God the Holy Spirit; but I do say that we, teachers, can, by our own experience, do much to encourage them to choose the "better way."

As to imparting religious knowledge, we must first possess it. Now, surely in these days of teachers' meetings and Bible-classes, of Sunday-school Association meetings, of model lessons, and of Teachers' examinations, not to mention the numerous books of instruction provided for us, it is impossible that a teacher can plead ignorance, yet so it is. I think that most teachers convert themselves very readily of all the above mentioned helps, with the exception of the "Examinations," than which, I think, there cannot be a more pleasant and effective means of finding out one's ignorance and having it removed. I said that words of experience are generally most convincing. I trust, in all humility, that these of mine may have some effect on those teachers, who, as yet have not entered the list of competition I think, I do not speak too strongly, when I say "It is the bounden duty of every Sunday-school teacher to try these examinations." Her duty

first to God, then to her Rector, and then to the children of her class.

To God first as "workers together with Him." Is it not that these examinations are an opportunity given us by Him, through His Church, to make us more fit for the work we have undertaken? If we neglect the means, are we not accountable to Him alone? Some teachers might plead a want of time, for study, but would God have put the opportunity before us, if He saw we had not time to carry it out. As the world rushes on, it is perhaps hard to find time, but how would half an hour's earlier rising answer? It is astonishing what an amount can be learned in one short half hour.

Now, for the duty of those who have the charge over us. Our Rectors, perhaps, in their anxiety to help us in our work, have given their valuable time in preparing lectures on those subjects put out by the examiners. How discouraging to them when, but a few teachers attend the classes, feeling as they do, that the opportunity may never come to us again. Is it not a shame to us teachers that we are so slow to appreciate and take advantage of the helps thus given. If for no other reason, their gratitude to those who are so mindful of our spiritual interest, ought to influence us in at least attempting this means of improvement.

With regard to the children of our class: Do we not seek to make them good churchmen and women! that they may be able, throughout life, to say *why* they are so, and to give a reason for the "faith" that is in them; that they be not "carried about by every wind of doctrine." If we would be efficient teachers in this respect, we must ourselves be well instructed in the "faith," and in the history of "the Church." In these days when children's heads are crammed with secular knowledge, it is difficult to find room for other things; but we teachers must remember that *our* aim is not so much to cram the head, as to arouse the feelings of the heart. For these reasons then, I think these examinations become a positive duty, for the neglect of which we are answerable before God. And really they are not so formidable, after a course of preparation they become comparatively easy, even to a teacher of ordinary intelligence. For my own part, I cannot be thankful enough for the opportunity given me, and have found these examinations of the greatest benefit. I earnestly ask you, who have not yet tried, to begin now. If you do not succeed at first, never mind, try again.

Perhaps we teachers do not realise always that our work is also God's work; that to Him alone we must account for every careless preparation of lessons, every absence from teachers' meeting and Sunday-school, for every neglect of the means given for our improvement. It is a serious thought, and ought to make us less careless and selfish, more earnest and watchful.

Perhaps the standard thus put forth is a high one, and we would ask, "Who is sufficient for these things." But, if the standard is high, shall we on that account stand still or despair? Surely not, rather let us try to attain it, thinking less of our own inability, and more of God's power to make us what He would have us to be, if we use the means He gives us. Let us strive day by day to become more perfect in ourselves, more faithful in our work, remembering that the "good" or "ill," which results from our work and conduct, will not end with this life, but will endure throughout eternity.

### CORRESPONDENCE.

To the Editor of the CHURCH GUARDIAN:

SIR,—Please correct a mistake which might mislead intending students. The annual cost to a student of board, rooms, tuition, &c., in King's College, Windsor, is from one hundred and sixty to two hundred dollars.

ISAAC BROOK.

King's College, April 15th.

SIR,—Will you permit me to inquire through your columns when matrimony became a sacrament in the Church of England? I have been a member of that Church for forty-five years; was taught and always held that there were but two sacraments, namely "Baptism and the Supper of the Lord," as set forth in the Church Catechism. I was, therefore, much surprised on reading the letter "Catholicus" in your last issue to see that rite called a Sacrament. Is it some new dogma lately propounded in the Diocese of Nova Scotia? or is "Catholicus" endeavoring to promulgate the doctrines of the Church of Rome under cover of zeal for having all things done "decently and in order?"

INQUIREE.

Frelighsburg, April 16th, 1887.

### WANTED A CHAIR OF COMMON SENSE.

SIR,—I have been set thinking by the advertisement of one of our Bishops for Clergymen who are endowed with common sense—a quality which one would infer to be conspicuously absent from the clergy. The question has occurred to me, why is it so scarce that a Bishop has to advertize for it, while he can take for granted that they have purity of doctrine and believers of life? And in tracing the matter up to its ultimate source I have discovered that the blame lies in our numerous theological colleges. I know that in my *Alma Mater* common sense was not one of the branches taught, and I know of no college where there is a professorship of it. And it seems to me that to endow such a chair would be to supply a long felt want. The subject ought to be systematically taught during term, and the students should be subjected to a rigid examination at the end of their course, or before the Bishop's examining chaplain when they go up for ordination. By careful labor we might in the course of a generation breed a style of clergy, including bishops, well endowed with the needed common sense, while the present impracticables would in time die off.

How would this do for an examination paper? "Subject: COMMON SENSE—Rev. Prof. Gump-ton, examiner; time, three hours."

1. Define Common sense, stating whether it is a natural or an acquired faculty.
2. State whether you think it necessary to Priests alone, or equally necessary to Bishops.
3. Give prominent examples of it (if you know any) among: 1st bishops; 2nd priests; 3rd deacons; 4th laymen.

[N.B.—The greater number of examples you give the higher marks you will receive.]

4. Do you think the "judicious Hooker" could have administered the affairs of an average backwoods' parish or frontier Mission-field, without giving offence either: 1 to his bishop; or 2d to the most touchy of his parishioners? (State what you *think* as clearly as you know how), and remember, the value of your answer depends on its length.

5. Analyse carefully the following case, and state what percentage of common sense it discovers, and in whom. A priest, otherwise above reproach, offers his services to a bishop and is refused on the ground of lack of funds to pay him. A few months later the same bishop with the above offer on file, or, elsewhere, advertises for clergymen who have common sense. Did the priest show a lack of common sense, and if so, how great, in writing to the bishop instead of working some scheme of his own to get one of the best parishes for himself?

6. What degree of common sense, and what degree of faith, did the Apostles show in undertaking to convert the world to Christ, under the circumstances of their day?

7. Was common sense one of the qualifications mentioned as necessary to the seven first deacons?

Yours truly,

G.

Eastertide, 1887.



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

### CALENDAR FOR APRIL.

- APRIL 3rd—6th Sunday in Lent.—(Notice of Days in Holy Week).
- " 4th—MONDAY before Easter.
- " 5th—TUESDAY before Easter.
- " 6th—WEDNESDAY before Easter.
- " 7th—THURSDAY before Easter.
- " 8th—GOOD FRIDAY. (Pr. Pss.: M. 22, 40, 54. Evg. 67, 88.)
- " 9th—EASTER EVEN.
- " 10th—EASTER DAY. (Pr. Pss.: M. 2, 57, 111; E. 113, 114, 118. Pr. Anth. ins. of Venite. Ath. Cr.: Pr. Pref. in Com. Ser., till 17th April instant.
- " 11th—MONDAY in Easter Week.
- " 12th—TUESDAY in Easter week.
- " 17th—1st Sunday after Easter.
- " 24th—2nd Sunday after Easter.
- " 25th—St. Mark, Evangelist and Martyr.

### PRAYER FOR EASTER-TIDE.

Grant, we beseech Thee, Almighty God! that we who have gone through the Paschal Festival, may, by Thy bounty, still keep it in our conduct and life, through Jesus Christ our Lord. Amen.—From the Gothic Missal.

A MORAVIAN Liturgy contains the following ascription: Glory be to Him who is the Resurrection and the Life; He was dead and, behold, He is alive for evermore; and he that believeth in Him, though he were dead, yet shall he live. Glory be to Him in the Church which waiteth for Him, and in that which is around Him, from everlasting to everlasting. Amen.

### "WHO SHALL ROLL THE STONE AWAY?"

ST. MARK XVI.

By Spes.

As day by day each path we tread,  
Of life's sad journey here,  
Why is it that our hearts are led,  
Filled e'er with doubting fear,  
To ask, as once in former day,  
"Who now will roll the stone away?"—  
Have we no trust?

When heavy clouds do lower oft,  
And seem each day to fall;  
'Tis then we ask in whispers soft  
As these our minds appal,  
The question which we will not stay,  
"Who now will roll the stone away?"—  
Is faith so dead?

O soul and heart and mind, arise!  
Droop not, lest hope should die;

Look far beyond, above the skies,  
Lift up thy gaze on high  
To angels, clad in white array,  
For they will roll the stone away,  
All full of love!

Still dost thou doubt? Look back beyond  
The ages which are gone,  
And see those Marys, loving, fond,  
Treading their way at dawn;  
How was it, when in blank dismay,  
They said: "Who'll roll the stone away?"  
They found 'twas done!

Then fear not, doubt not, stand not still,  
Walk bravely on through life;  
Stem every current, mount each hill,  
What tho' the ills be rife?  
Believe most surely that each day  
The angels roll the stones away,  
And thou art safe!

—Living Church.

### THE RESURRECTION.

The Resurrection is the great fact of the Gospel upon which all the rest depends. If we are deceived in that we are deceived in all. St. Paul admitted this, and boldly took his stand here. The Apostles all took this ground. The witnessing to His resurrection was the first thought in the Ordination of other Apostles. The establishment of this fact was the first condition of success to the Gospel. It could not have been received at all; the Church could not have made a beginning with the least doubt resting upon this.

At the crucifixion the disciples gave up all hope. They were utterly disappointed and defeated. Though warned of it, they could not conceive that the Messiah, to whom all power was given, could fail to use that power to save His own life. What will not a man do for his life? It was too much for their faith. They were benumbed and bewildered, absolutely without hope or expectation. "We had trusted," they said sorrowfully on the way to Emmaus, "that it should have been He that should have redeemed Israel." They had heard from some of their own company that He had risen from the dead, as He Himself had foretold, but they could not believe it.

There is nothing more absurd than the notion that the belief of the Church in the Resurrection was a gradual growth, a development of a later age. The fact was established then and there beyond all dispute or question, and it was received and proclaimed by those who, at first, were sceptical and slow of heart to believe. It was established when there was every opportunity to test it, and among those who had everything at stake in the issue—among those who had everything to lose, in a worldly point of view, by accepting it. The every day observation of hundreds confirmed it; the evidence was irresistible.

The Resurrection was attested not by those who were expecting it and in a state of mind to be easily deceived, not by those whose hopes and imaginations were excited, but by those who did not believe it possible. They were not fanatics or enthusiasts, as the sorrowful account of their faithlessness, recorded by themselves, abundantly proves. They saw in the Crucifixion the death of all their hopes, the destruction of all their plans. They gave up all and looked for no deliverance, and when it came they could not, without the strongest confirmation, accept it. Probably in no age or nation has there been a company of intelligent men more incredulous, more unprepared to admit the fact of the Resurrection, than the company of disciples who had seen with their

own eyes the death of their Lord and the sealed stone at the door of His sepulchre.

Yet, without this complete acceptance of the fact, the Church of Christ would never have been heard of. It began and has continued as an organized, living witness of the Resurrection. Within forty days of the event, it challenged all Jerusalem to deny it, boldly charging that the Messiah, the Prince of Glory, had been crucified, Whom God had raised from the dead. It has gone on from year to year, from age to age, from nation to nation, proclaiming that Christ is risen. Some have doubted, some have denied, but the civilized world, as a whole, has received the witness. In every city and hamlet the cross and the spire point heavenward in hope; in every cemetery, above nameless graves in the desert and by the wayside of mountain passes, memorials of the Resurrection are set up. It has entered into the thought and heart and life of the world. *Resurgam.*—"I know that my Redeemer liveth;" "Because I live ye shall live also."—*Irish Ecclesiastical Gazette.*

### THE RESURRECTION OF MAN.

How are the dead raised up, and with what body do they come? The resurrection of Christ leads us on to thoughts of our own resurrection. The dead are raised up by God's power, and the bodies with which they come forth are not the natural bodies adapted to earth, but the spiritual bodies appropriate to the resurrection life. God gives not only to the plant springing from the buried seed, but to the resurrection body passing upward from the grave and gate of death, "its own body," i.e., the increase or development suitable to it. God gives us the bodies we now possess, and He does it none the less because it takes place through the operations of laws which express forms of Divine action. A child is born into the world, and it utters but a faint prophecy of the physical and mental power it will one day wield. Three times each year its body is almost completely changed. It attains manhood at twenty years of age, having passed through nearly sixty transformations, transformations rapidly affecting every part except the phosphates or bones, which slowly change. A man at twenty does not possess a particle of the original matter that was his in childhood. Yet a new and more glorious body has been built up around him, and he stands before us a far nobler being than was the helpless infant—none other than himself. The "natural body" is the result of unceasing change, different and yet the same, "new materials being built into the place and form of those removed, so that the configuration of each organ or issue remains apparently unaltered." The "spiritual body" will follow the same law of change, growth or development; different from the natural body, yet maintaining its identity with it; no longer adapted to the relationships of earth, but glorified into harmony with the highest conditions of Heaven itself. It marks the secondary stage of man, as revealed to us in Holy Scripture. That was not first which is spiritual, but that which is natural. We now bear the image of the earthly, and in the progress that marks the history of redeemed souls we shall bear the image of the heavenly. "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels." The family will not be the type and basis of celestial society. How complete the reorganization of social conditions. How vain then the imagination, sometimes cherished, that our heavenly life will differ in very slight degree from the life we now spend in the body of humiliation! This mortal puts on immortality, and this corruptible puts on incorruption.—*The Church.*

## THE APOSTOLIC RITE OF CONFIRMATION.

BY THE RIGHT REV. THE BISHOP OF SPRINGFIELD.

The laying on of hands by Christ's chief minister, the Bishop, is the complement of Holy Baptism. It was recognized as of vital importance by all the Apostles, who had stood around our Lord, and heard *His last command on earth*, "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen." (St. Matt. xxviii, 19, 20.) These Apostles, when they heard that Samaria had received the word of God, sent two of their number, St. Peter and St. John, to lay their hands on the heads of those whom St. Philip, the inspired deacon, had baptized. St. Philip was pre-eminently under the control of the Blessed Spirit. The Holy Ghost directed his footsteps, transported him from one place to another, and gave him the power of working miracles; yet he deemed it to be necessary that more should be done for his converts than he, a deacon, could do, and hence he invoked the assistance of those above him in office, the Apostles. They, in their collective capacity, agreed with St. Philip, that it was necessary that his word should be supplemented by their official presence, and acts, and accordingly we read, (Acts viii: 14) "Now when the Apostles, which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Let us face the facts; an inspired deacon, who was especially the child of the Holy Ghost, and who could work miracles, preaches the Gospel in Samaria, thirty miles north of Jerusalem, wins converts, and baptizes them. One would suppose that such a minister as St. Philip could do all that was requisite for the salvation of his flock; but so he did not think, nor did the assembled Apostles. They felt, St. Philip and the Apostles, that something more was needed, and hence, when there were no canals, or railroads, or telegraphs, or penny posts, the inspired deacon sends a message the best way he could to the Apostles at Jerusalem, thirty miles away; and they send back in response two of their number, the very chiefest of their body, St. Peter and St. John, who make this journey of thirty miles, along a rugged and dangerous road to impart a spiritual gift, which the inspired and miracle working deacon could not bestow. No conclusion save one can be drawn from these facts, namely, that St. Philip, the deacon, and all the Apostles thought it a matter of supreme importance that those who had been baptized should receive the imposition or laying on of hands from Christ's chief ministers, the Bishops, in the Church of God.

Two other questions ought to be asked by every one who believes in the Bible. First, Did St. Philip in baptizing his converts, or St. Peter and St. John in confirming them, give a spiritual benefit of and from themselves, or was it from God? Of course it was from God, and hence the gift came not because the person administering baptism was St. Philip, or because the persons administering confirmation were St. Peter and St. John, but because the one held an office from God which empowered him to baptize, and the others an office from the same source, which empowered them to confirm; that is, the offices bring the blessings, not the men, who happen to hold those offices. The same offices are with us now, here, and they are capable of conveying, and do convey to those qualified to receive them, the same benefits and privileges which they imparted when St. Philip and St. Peter and St. John held

them. The offices do not rise and fall in value and power with the varying talents and accomplishments and circumstances of those who hold them.

The second question which every thoughtful person should press upon himself, is this: If ever external rights and sacraments were unnecessary, was it not when inspired men were living on earth? was it not when the Apostles, who could work miracles, and by the power of the Holy Ghost could discern the spirits of men and read their hearts, were here? Was it not just at that time and under those circumstances that Holy Baptism and Confirmation, and the Lord's Supper, could be dispensed with? Would not the Apostles' instructions and sermons, falling as they did from inspired lips, be a substitute for all external rites and sacraments? And yet of all times in the history of the Christian Church, the times when the Apostles were on earth, were those when the Bishops, Priests and Deacons were most careful to administer these means of grace, and the people most eager to receive them. Can we suppose, if we profess and call ourselves Christians, that the inspired Apostles and their associates and subordinates made long and perilous journeys to perform useless rites, and take part in mere ceremonies? We have the mind of Christ in the teaching and conduct of the Apostles; and they taught both by precept and example that the sacraments and means of grace are of supreme importance; hence their converts, we read, continued steadfastly in the doctrine and fellowship, and in breaking of bread, and in prayers; hence the inspired deacon baptizes the eunuch and the Samaritans, hence St. Peter and St. John made a long and tedious journey to confirm, hence Saul of Tarsus, after he was called from Heaven by the Lord Jesus in person, was commanded to be baptized and wash away his sins.

Have you been baptized? Have you been confirmed? Are you continuing steadfastly in the "breaking of bread?" If not, remember that you cannot plead that the Bible teaches you that these things are unnecessary. It may be that they are, but if so you have learned the fact from some other revelation, for so thought not the inspired deacon St. Philip, nor all the Apostles, nor St. Paul, nor our Lord, nor the Holy Ghost, as we learn from the Acts of the Holy Apostles.

### PUT YOUR ARMOR ON.

One of the most impressive and touching scenes which we can ever witness in this world is that of persons presenting themselves in the Church of God to renew their baptismal vows in confirmation. By this act each one plainly says, "I feel my dependence and need of help; I acknowledge my individual responsibility; I am resolved to live by faith and not by sight; I am not ashamed of the Gospel of Christ; and I do here, in the presence of God and before His assembled people, solemnly renew the promise and vow made at my baptism to be God's faithful soldier and servant unto my life's end." With hearts aglow with love to God and man, with earnest pleadings for grace divine, they put on the armor of God and strive to attain the higher and better life. Touching scene! Sacred moment! Human hearts and lives bound up with cords of love to the portals of the skies!

Soon, in many of our parishes, the Bishop will make his annual visitation, and then the opportunity will be given to receive the holy rite of Confirmation. Will you not consider seriously your duty in this matter? It is a call coming to you from the Author of your being to meet responsibility and avail yourself of the privileges and blessings of the gospel of

Christ. In this you have everything to gain, and if you are wise you will not put the question aside and wait for a "more convenient season." "Choose you this day whom ye will serve." Plead not the excuse, so often given, "not good enough." Will you be better prepared a year hence? Before that time you may be called away from the activities of this world. Christ did not come to call the righteous, but sinners to repentance; not the whole, but the sick, who need a physician. Every day of your life you need the guidance of God's Holy Spirit. He alone can give you strength to battle successfully against the evil within and without. If you would meet the responsibility which is upon you, you must do it in the strength which God alone supplies. Yield yourself God's willing and obedient servant, and He will confirm and strengthen you by the mighty power of the Holy Ghost, and you will grow in grace and knowledge, and in fitness for God's eternal kingdom and glory.—Texas Churchman.

### POINTS OF UNITY.

(Contributed to the Church Record.)

It would probably surprise many Christians who are not Churchmen, to know how nearly on some points of doctrine their "Standards" conform to Church teaching. For instance, the Saybrook Platform the embodiment of Connecticut Congregationalism says of the Thirty-nine Articles:

As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a Church acknowledge the Scriptures to be the Word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechisms shorter or longer, compiled by the Assembly at Westminster or the Confession agreed upon at Savoy, to be agreeable to the said rule.

It is not uncommon to hear the Church doctrine of the authority of the ministry and of the Absolution condemned by Presbyterians as corrupt and dangerous. Yet we read in their Confession (ch. xxx.):

The Lord Jesus, as Head and King of His Church, hath therein appointed a government in the hand of Church officers distinct from the civil magistrate. To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut the Kingdom of Heaven against the impenitent, &c.

Touching the question of baptismal regeneration, the Presbyterian Longer Catechism in the answer to question 165 says:

Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water. . . to be a sign and seal of ingrafting into Himself, of remission of sins by His blood, and regeneration by His Spirit; and adoption and resurrection unto everlasting life.

The word seal implies a thing accomplished. And the Presbyterian doctrine is that baptism is not a sign only, but is also a seal of regeneration by the Holy Spirit, a seal of remission of sins, a seal of adoption into Christ's family. And to this Congregationalists agree; for the Saybrook Confession (ch. xxix; 1.) says:

Baptism is a sacrament of the New Testament ordained by Jesus Christ, to be unto the party baptized a sign and seal of the Covenant of Grace, of His ingrafting into Christ, of regeneration, of remission of sins, &c.

The Prayer Book says: Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ; and again: It hath pleased Thee to regenerate this

infant with Thy Holy Spirit. Are these expressions one whit stronger than those just quoted?

The Reformed Episcopal Church in its Declaration of Principles distinctly repudiates the doctrine "that regeneration is inseparably connected with baptism." And yet in the prayer after baptism (see their Prayer Book page 235) they say:

We yield Thee most hearty thanks, most merciful Father, that it hath pleased Thee to receive this infant as Thine own child by baptism, and to incorporate him into Thy Holy Church. And we humbly beseech Thee to grant that as he is now made partaker of the death of Thy Son, so he may, &c.

Does any one suppose that unregenerate persons are incorporated into Christ's Church; or made partakers of His death? Moreover the use of the word "now" directly implies a connection between the regeneration and the ceremony. When the question is pressed very few are willing to squarely admit that baptism is a bare form; and the moment that it is confessed to be more than that, the doctrine of baptismal regeneration always held in the Church follows as a logical necessity. It may be evaded, but not consistently denied.

## FAMILY DEPARTMENT.

### EASTER LILIES.

Oh, where are the tall white lilies  
That grew by the garden wall?  
We wanted them for Easter,  
And there is not one at all!

Down in the bare, brown garden  
Their roots lie hidden deep,  
And the life is pulsing through them  
Although they seem to sleep;

And the gardener's eye can see them—  
Those germs that hidden lie—  
Shine in the stately beauty  
That shall clothe them by and by.

Even so, in our hearts are growing  
The lilies the Lord loves best,  
The faith and the trust and the patience  
He planteth in the breast.

Not yet is their full sweet blossom,  
But He sees their coming prime,  
As they will smile to meet Him  
In earth's glad Easter-time!

The love that striveth toward Him  
Through earthly gloom and chill,  
The humble, sweet obedience  
Through darkness following still—

These are the Easter lilies,  
Precious and fair and sweet,  
We may bring to the risen Saviour  
And lay at His blessed feet.

—*Agnes Maule Machar, in April Wide-Awake.*

## TWO FRIENDS.

### CHAPTER IV.—CONTINUED.

It was so strange, so unlike anything that he could remember, that he did not know what to make of it, and stood half-frightened.

"I am so happy to have you, darling. And father will be home before many months are over, and then we shall all be so happy together, and you must learn to love us, as much as we love you." She pushed his hair back from his face as she spoke, and then took his hand between her hand and kissed him again.

"We shall have so much to talk about, dear; but to-day I am so tired that I can only think how happy I am to see you. Hannah said there would be dinner for me directly, but I supposed you dined early?"

"Yes," said Reggie. "Shall I go upstairs again?"

"No, come down and stay with me. I don't want to lose sight of you for a minute."

Dinner was not done when Hannah came to say that it was Master Reginald's bed-time, unless Mrs. Lacy wished him to stay up later. Reggie was quite willing to accept the extra half-hour that was offered him, and to sit close to his mother and have some dessert, even though he thought this was certainly too nice to last. The strangest part of it all was that

after he had been asleep for hours, or so he fancied, he was half awake by a soft touch on his forehead, and found his mother bending over him, tucking him in comfortably. "God bless you, my Reggie," she whispered. Then another soft kiss, and she was gone so quietly that he turned around to sleep again, thinking it was all a dream.

Certainly so far things were much better than Reggie had imagined, but he supposed a change would soon come when Miss Everson had talked to his mother. As for Mrs. Lacy, notwithstanding her delight at having her child again, she did feel a little disappointed. She had expected and hoped that he would seem more pleased to see her, and not treat her as if she were a rather kind stranger. But even as she realised the feeling, she felt that it was unreasonable. It was only natural that the boy should be shy at first, and it must be her part to win his love and confidence. She was sure that he could not be what Miss Everson had described, she had always felt sure of that; faults, of course, she must expect, but with God's help, he should learn to conquer them. And Hannah, meanwhile, was thinking that Mrs. Lacy was far too young and gentle looking to manage Master Reginald. The fact that she was his mother was rather a drawback than otherwise, in her eyes.

### CHAPTER V.

Miss Everson was a little better the next day, and able to talk to Mrs. Lacy about Reginald, although several days passed before she could feel that she had told all that ought to be known. There was much to distress Reggie's mother, although she hoped still that there might be some mistakes, and that at worst it had only been a spirit of mischief that had prompted the child in his acquaintance with that "dreadful boy."

Indeed, Miss Everson's vocabulary had no words strong enough to describe poor Nat, but significant pauses, her raised hands, were eloquent enough. It did not even strike her that she was drawing entirely on her imagination. She was not singular in her ideas, for few people in the neighborhood would have supposed that anything good could be found among the squatters. She reasoned from what she had known of them in the past, and did not think of the possibility of an exception.

Nor did it occur to Mrs. Lacy to think that any one could be so positive about what was not actually known as a fact. She took it for granted that Reggie's companion was a bad boy. But she had found out how companionless he had been, and hoped it was merely the desire for a playfellow which made him snatch at the first who came in his way.

"I suppose the fact is," said Miss Everson, "that he has outgrown a woman's management and that he ought to go to school. But of course that is a question for you now. I am sure I hope he would do well." She shook her head, and looked as if she thought he would not, whatever her hopes might be.

In the meantime Mrs. Lacy did not feel as if she was getting any nearer to Reggie, for his shyness did not depart. In truth, he was daily expecting the lecture that Hannah constantly foretold, and trying to arm himself with indifference. Mrs. Lacy's plans had been very undecided when she came home. She wanted to have Reggie to herself, and had thought of taking him away with her, possibly somewhere by the sea. Circumstances, however, shaped things otherwise. Miss Everson was advised to go at once to one of the German watering-places, and it was a mutual convenience that Mrs. Lacy should take her house for the months during which she was to be absent.

It was not only Reggie who felt a sense of relief when the carriage, bearing her and Hannah and all their varied baggage, drove away from the door. Mrs. Lacy had always been

conscious of unspoken disapproval of her youth, and many other natural qualities. And besides, she felt that she had a much better chance of getting to know her boy when she could order the household as she chose.

She was holding Reggie's hand as they stood to say good-bye to the travellers, and then she turned to go in, still holding it.

"May I go in the garden for a little, please mother?" he asked.

"Yes, certainly dear. I should like to come with you. I have not been further than the lawn yet."

Reggie was not quite sure that she was pleased, but he waited while his mother put on her hat and cloak, and then they went out together.

"Have you a garden of your own?" she asked.

"No," said Reggie. "Hannah said I should make such a mess of myself."

"Well, you must not garden in your best suit, that is all. Come, and we will ask the gardener if he can spare you a piece of ground."

Mrs. Lacy and Sam were soon in close converse. The ground was chosen, marked out, and to Reggie's intense delight his mother promised that he should drive with her to town and get a set of tools. "And a watering pot," she added. "Only you must not do as I did once, and water your garden until you wash the plants out of the ground. I was a good deal younger than you are though, Reggie, for I planted a fuschia with the root upwards, because I thought it would be so interesting to see it grow."

Reggie laughed. It gave him quite a feeling of importance to think that he was wiser now than his mother had once been.

He was horrified however when Sam the next moment asked, "Has your mamma seen your hedgehog, Master Reggie?"

His dread was ill-founded, however, for Mrs. Lacy only asked if it could be discovered, and when Sam produced it, she inquired if it liked bread and milk.

Reggie was nearly as much surprised as if he had been asked if bread and milk grew on the hedges, and could only reply that he did not know.

"Well, go and ask cook to give you some. You had better take a flower-pot saucer for it, in case she does not like to trust one out of doors. Then we shall soon find out."

Reggie did not require to be told twice, but ran as fast as his legs could carry him.

"He's a good little chap, begging your pardon, mum," said Sam. "And I'm glad as you're come home, begging your pardon for saying that too. Miss Everson's a very good lady, and has been a kind mistress to me, but somehow—he stuck his spade vigorously into the earth, then pushed back his hat and rubbed his head. "Somehow I think she were bent on making him behave like a young lady, and it didn't answer nohow."

Sam was evidently a friend of Reggie's, so Mrs. Lacy thought she might get some confirmation for her hopes from him.

"That boy," she said, "whom Miss Everson found him with. Do you know anything about him? Is he really such a bad boy?"

Sam shook his head solemnly.

"A bad lot," he said. "A downright bad lot they are all of them. I'd never ha' let Master Reggie go outside if I'd known he'd take up with the likes o' him. And then, I don't know what you'll say to me, ma'am, but I let him go again after Miss Everson was ill, just to say good-bye to him. He was that crazy to go I couldn't bear to deny him, and it was only for once."

(To be continued.)

Owing to the flood we were unable to print the CHURCH GUARDIAN of this issue at the usual time—being delayed for three days.

CONTEMPORARY CHURCH OPINION.

The Church Messenger says:—

Easter should be no contrast to the preceding season.

It is but the holy joy which springs out of sorrow, the accomplishment of the work which in its former stages was exhibited under the phases of death and decay.

Our Easter can never be here. Here annual festivals commemorate our Lord's triumph, but the day of our open and visible deliverance from the last enemy is in the future.

The open tomb and the attendant angels only published abroad the true nature of Him who died on Calvary.

The Ecclesiastical Gazette advises its evangelical friends, if they desire to see the rubrics of the Prayer Book observed all round, should be careful to observe them on their own behalf.

[We have heard of some terrible things being done by individuals of the ultra Evangelical school in Canada, such e. g., as taking book-markers bearing a worked or beaded cross and trampling it under foot; but we don't think any such violation of the Rubric as is referred to above occurs here.]

Church Bells, referring to a lecture given by Rev. C. R. Taylor on "Church Reading and Intoning" in the Mission Room of All Saint's, Margaret street, London, England, in which Mr. Taylor pointed out some particulars which required careful practice with a living instructor for the ameliation of this state of things; and he referred especially to such matters as the proper production of the voice, taking of breath, articulation of vowels and enunciation of consonants, and the emphatic rendering of what is said as though really felt by the reader.

MAGAZINES.

Our Little Ones and the Nursery.—The Russell Publishing Company, 36 Broomfield street, Boston. The April number of this very attractive child's magazine is filled with appropriate and timely matter.

The Pansy—Messrs. D. Lothrop & Company, Boston. We never take up the Pansy without finding something in it which is pleasing and instructive, and the April numbers form no exception; indeed, they seem to be ahead of previous issues.

The Dorcas—22 Vesey street, New York. The April number of this illustrated monthly of women's handy work will be found to contain much that will be interesting to the ladies, furnishing patterns, and directions not only for fancy work, but also for the more substantial and necessary dressmaking.

The Grammar School.—The Interstate Publishing Co., Chicago and Boston. This is one of the series of Interstate Readers, of which there are three, namely the Primary, Intermediate and the Grammar School: each being intended for different grades, and containing matters suitable for being read in schools, or for the use of scholars at home.

MARRIED. WARNEFORD-ALLISON.—At Windsor, on April 26th, by Rev. E. A. Warneford, Rector of Norton, Diocese of Fredericton; Rev. Canon Maynard, Rector of the parish; Rev. H. Harley Curate; the Rev. E. A. S. Warneford, Rector of Canterbury, Diocese of Fredericton, to Mary McNeil, eldest daughter of the late Charles Allison, Esq.

MILLER-MILLER.—At Shubenacadie, on April 13th, by the Rev. Robert W. Huggell, Henry Norman Miller, of Elmendale, Hants Co., to Alice Maude, third daughter of James Miller, Esq., Shubenacadie.

RYAN-WILLIAMS.—At Lockeport, March 31st, William Ryan to Catherine Williams, both of East Green Harbour.

DIED. RENNELS.—William Rennels, of Bayfield, in communion with the Church Catholic, departed this life on the 2nd April, 1887, in his 80th year.

TUTTY.—Entered into rest, at Lorraine, C. B., in Communion with the English Catholic Church, Mary Elizabeth Tutty, aged 21 years and three months.

MCKAY.—Entered into rest, on April 16th, Flora McKay, aged 16 years, of Amherst N.S.

KILLICK.—Entered into rest at Augusta Georgia, March 24th, Mrs. Killick, widow of the late Rev. John Homer Killick, of Bolton, England.

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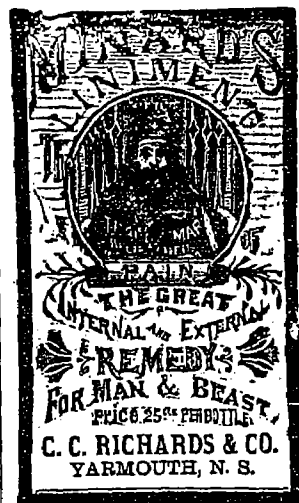
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**Temperance Column.**

Mr. ROBERT LING, in a speech at the Great Central Hall a few days ago, made a good point when he said:—

"In the daily papers might be seen advertisements containing the words 'Abstainer preferred,' but his hearers never saw an advertisement stating that an Abstainer would be objected to.

Dr. Norman Kerr, in an address lately given before the Society for the study and cure of Inebriety, drew a parallel between insanity and inebriety, tracing the history of the former, when it was regarded as a Divine punishment for sinful acts, and the lunatic was treated as one possessed by a devil. At that time the victim was exposed to the open air and cold water poured over him in profusion. He was beaten and bruised, and if he survived the devil was presumed to have been driven out of him. Now all was changed. No longer did learned divines condemn humane treatment of a madman as in direct opposition to the will of God, and as an unwarrantable interference with His mode of punishing sin. Clergymen were the warmest friends of the modern kind and considerate treatment of insanity. So would they be with reference to the diseased inebriate when once they grasped the great fact that there was a pathological element in many cases of inebriety. The pathology of the subject was an important study. It was difficult because many diseases, such as some forms of insanity, left no traces after death. Before the inebriate paroxysm there was an antecedent, and sometimes coincident, pathological condition, as before various sensations, such as hunger. This he called the pre-inebriate paroxysmal pathological antecedent. In health the antecedent was normal, in disease abnormal. Dr. Kerr classed inebriates into voluntary and involuntary. Most moderate drinkers were at first voluntary drinkers; the involuntary drinkers were those from heredity, or diseased states. Involuntary drinking was abnormal with a pathological antecedent. The transition from moderate to immoderate drinking was often a pathological process. The pathological antecedent might be depression or exaltation, or other obscurely defined abnormal states.

Besides the pathology of the paroxysm, and its prior state, there was the pathology of the diathesis, the pre-disposition to drinking.

Evanescent outbreaks were the result of temporarily diseased conditions. The majority of drinkers did not respond to the exciting causes because they had no inebriate diathesis. Drinkers who did so respond possessed this inebriate diathesis, which consisted in deficient brain and nerve tonicity. A certain amount of inhibitory or controlling power was legally required of all adults except idiots and lunatics. This in-

hibition was affected by the physical state of the brain and nerves. This defective control might be inherited, so might physical unsoundness, as also special proclivities to inebriety. Susceptibility to all narcotics could be transmitted, but the alcoholic transmitted susceptibility was the most delicate. The inebriate diathesis might remain latent through life, or it might be provoked to outbreaks on the application of exciting causes.

Defective inhibition might be acquired by the poisonous narcotic influence of alcohol, which was a remarkably effective weakener of control. Alcohol injured the brain, and was, therefore, hurtful to the intellect, the thought, and the moral sense. The pathological effects on brain and nerve were accompanied by other bodily pathological conditions. Abnormal nutrition initiated the pathological changes. By a pathological process alcohol beget inebriety.

Dr. T. D. Crothers (Hartford, Connecticut, U.S.A.), says in a paper lately read by him, on "The Cause and Cure of Inebriety," that there were probably half a million alcohol and opium inebriates in America, or one in every 100. The mortality among these is about 90 per cent. Of 100 inebriates 60 would be found to owe their inebriety to defective brain and nerve from inheritance.

Thirty would have had moderate or excessive drinking parents or grandparents, twenty would have had insane, epileptic, or idiotic parents, and ten consumptive or otherwise diseased parents. Of forty with no history of heredity, twenty-five would have begun drinking after severe disease, or injury. Moderate, excessive, or periodic drinking parents are followed by inebriate children, either in the first or second generation. The first will be either inebriates or rigid Abstainers. The second will develop inebriety from the slightest exposure. Some specific brain degeneration has been transmitted. All these cases begin at a certain point, and pass on the same road. When the starting point is known, inebriety may be stamped out. Efforts at cure are based on the theory of a moral disorder, so are deficient. In America, over 50,000 inebriates were sent to prison in 1886. The pledge fails to cure many. The inebriate is diseased and should be in quarantine. The disease should be checked at the beginning, and hospitals be established everywhere for the reception and treatment of inebriates.

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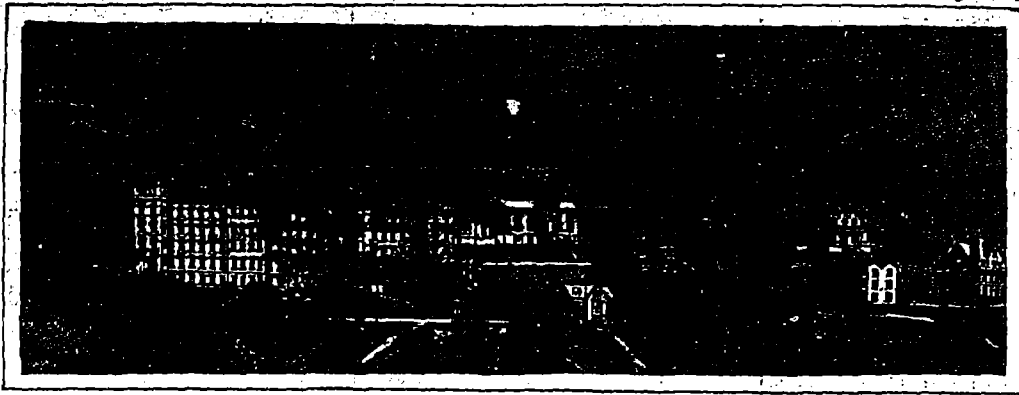
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